

THE
Jewish Intelligencer.

Vol. 1.

DECEMBER, 1836.

No. 5.

HISTORY OF THE JEWS.

(Continued from page 153.)

CHAPTER IV.

The Life and Death of Moses.

The circumstance of so large a body of persons having escaped from bondage and being in the desert, was soon a matter of notoriety and aroused the fears of neighboring states. The Amalekites therefore resolved to attack and crush them before their power should have become more formidable. Moses was now at the place in which God first appeared to him and sent him to be a leader of his people; and here it was that the first battle was to be fought. Moses selected as the chief officer in the army, Joshua the son of Nun, of the tribe of Ephraim, a man of valor, and the one who was afterwards his successor. When the battle was about to commence, Moses, with his brother Aaron, and Hur the husband of their sister Miriam, went up to the top of mount Horeb, and there, while Joshua fought in the plain, Moses stretched forth his hands and prayed; and it was found that while the hands of Moses were thus extended, Israel prevailed; and when he put down his hands, Amalek prevailed. When therefore he was overcome by fatigue, they put a stone under him and he sat upon it, and Aaron and Hur held up his hands. The Amalekites were defeated, and the victory not only supplied the Israelites with armor and valuable spoils, but it also inspired them with courage. The consequence of this unprovoked aggression to the Amalekites was, that they were doomed to endure the implacable hostility of the Israelites until utterly destroyed.

For some time past, Zipporah, the wife of Moses, and also Gershom and Eliezer their sons, had been residing with Jethro the father of Zipporah, to whom Moses had sent them back, probably because they thought it prudent to be in a place of safety during the contest be-

tween Moses and Pharaoh ; but now that contest having ended, and the fame of Moses spread abroad, Jethro conducted his daughter and grandsons to the Israelitish camp, where he gave praise and offered sacrifice to God. By his advice Moses now proceeded to organize the people and establish a more regular and effective discipline. Hitherto the burden of managing all their affairs, both civil and religious, had devolved upon him ; but now he appointed rulers over thousands, hundreds, fifties, and tens ; these were to act with authority, yet in due subordination in all civil affairs ; but all great matters were to be referred to himself ; and he was also to make known the divine will and enforce due attention to all religious duties.

These arrangements being completed, the Israelites pursued their way until they arrived at Mount Sinai, in the third month after their departure from Egypt. Here, amidst scenes the most terrific and solemn, the Almighty gave to this people, then wandering and homeless, and in human estimation more like to sink than to rise amongst men, a code of laws suited to a settled and civilized community—laws which presupposed the possession of a country of which they had not yet obtained occupation. And this in a manner the most impressive. A people accustomed only to the great Egyptian valley, or to the gentle slopes which girt the pastures of Goshen, find themselves in a rugged mountainous region, the peaks of which are lost in the clouds ; this of itself excited awful and appalling emotions, yet events occur which increase these emotions to an incalculable extent : their leader departs alone to the apparently inaccessible summit of the mountain, and returns with a message from God, claiming them as his peculiar people, and requiring them to obey his voice and to keep his covenant. They answer, " All that the Lord hath spoken, we will do." They are now enjoined to purify themselves, and bounds are set at the foot of the mount, over which no one is to pass on penalty of death. The third day had been named as that on which they were to be ready to hear the voice of God. They assemble on that day, in trembling expectation. Awful darkness covers the summit of the mountain ; the most terrific thunders are heard, and fearful lightnings flash vividly : and now a sound like that of a trumpet mingles with and prolongs the awful din of the tempest ! The most philosophic who have examined the mountain, find no reason to suppose that it has ever been subjected to volcanic action, yet such was its appearance on this momentous day ; blazing fires and vast pillars of smoke were seen, and the earth trembled. Moses takes his stand in the midst of this war of elements, and even he exceedingly fears and quakes : the trumpet sounds louder and louder, and a voice is heard. He is called to the summit, and again descends to enjoin more strictly the

command that no one transgress the prescribed limits. The voice of the Almighty is now heard giving the Ten Commandments, which contain the radical principles of the whole law. The people listen with breathless attention, and are so overwhelmed that they entreat that henceforward they may not again hear the voice of God otherwise than through the medium of Moses. Again he enters the thick darkness and returns with another portion of the law. Solemn services are performed and sacrifices offered on twelve altars, one for each tribe, the law as far as yet given is read, and the assent of the people demanded and given. The covenant thus made was solemnly ratified by the people being sprinkled with the blood of the victims; and thus was solemnly formed a purely theocratic government. God was to be their only king and legislator, and his will they were to perform and his laws implicitly obey. Aaron, Nadab, and Abihu, who had been called to the priestly office, and the seventy elders, with Joshua, as the servant of Moses, were now permitted to proceed sufficiently far into the mountain to behold the God of Israel, the Son of God, the angel that spake to Moses, beneath whose feet was as it were a pavement of lapis-lazuli or sapphire, and as the deep blue of the cloudless heaven for clearness. Aaron and Hur, with the elders, were now intrusted with the charge of the people, and Joshua remained at a distance, while Moses again entered the cloud, and for six days the glory of the Lord abode upon the Mount, and appeared to the people like devouring fire on the top of the Mount. On the seventh day God proceeded in announcing the law to Moses, who remained in the cloud for forty days, neither appearing to or holding any communication with the people. The people wait anxiously for him, but he appears not: they wonder what has become of him: Aaron gives them no satisfactory information: they suppose that he has perished, or that both their leader and their God have deserted them: their views of Deity are still rude, imperfect and carnal: they forget their vows so recently and so solemnly made, and they relapse into Egyptian superstition: they bring Aaron their gold and require him to make them a god to go before them: he casts the image of a calf or ox, an animal deemed sacred and worshiped by their late oppressors, and immediately they begin to adore the idol with all the tumult, mirth and impurity of a heathen festival.

Meanwhile Moses receives the law written on two tables of stone by the finger of God, and is bringing those tables down the mountain: Joshua hears the noise, and is filled with fearful alarm: they approach the camp; and Moses, shocked at the awful depravity of the people, casts down the tables on the earth, and they are broken to pieces. He was influenced by grief and holy indignation rather than

surprise, for God had named to him the defection of the people and threatened to destroy them, proposing to make of him a mighty nation in their room ; and he, with a noble disinterestedness which was conspicuous in all his actions, had intreated the Lord for them, pleading the promises made to them and to their fathers, and this not without hope of success. But this act of rebellion against the Lord their king was not to go wholly unpunished, and it devolved on Moses to act judicially. He first ground their golden god to powder, which he mingled with water, and made them drink it ; and then by divine command the sons of Levi, who were on the Lord's side, were commanded to put to death the criminals, and three thousand were that day slain with the sword. Moses again interceded for them, and was promised that the angel Jehovah should attend their journeyings.

Moses was after this favored with several most astonishing displays of the divine glory, and as he had broken the tables of stone written upon with the finger of God, he was commanded to prepare other tables ; upon these God condescended again to give them the law, and they were laid up in the ark of the covenant.

For ten months the Israelites remained at Sinai, and during that time received their complete code of laws—unquestionably the most pure and perfect ever known ; for how great soever might have been the wisdom of the legislators for other nations, Israel alone, of all the nations of the earth, had God, the fountain of all wisdom, for its legislator. The attention of the reader will be directed to these laws, and also to the religious rites and ceremonies which they commanded, in the branch of this work entitled, "Jewish Antiquities."

During the residence at Sinai, a complete organization of the Hebrew camp took place, the duties and privileges of the priests and Levites were defined, the sacerdotal garments made, the tabernacle set up, the marching order of the entire body, with the precise relative stations of each tribe, arranged with the utmost precision, and all under divine direction. A census of the people was also taken, "of those of 20 years old and upwards, all that were able to go forth to war," and their number was found to be 603,500, beside women and children, and all the tribe of Levi. At length every thing being arranged, this immense body in military order, and having in their centre the ark of God containing the two tables of stone, and this overshadowed with the cloud of the Divine presence, left the encampment at Sinai and proceeded forward towards the promised land. But in a short time they became discontented, which the Almighty punished by sending a fire amongst them, which continued until its progress was stopped in answer to the prayer of Moses. When Israel came out of Egypt, there were many persons who, having seen the

wonders wrought for them, resolved to bear them company. This mixed multitude now began to repine, and, influenced by them, the Israelites broke forth into lamentations after the fish, and flesh, and juicy fruits of Egypt, and Moses became discouraged. To aid him in his work there was consequently now given him a permanent council of seventy elders, and this it is supposed was the origin of the Sanhedrim. As the people murmured because they were weary of eating manna and wanted other food, a second large supply of quails was sent them, and this not as before for one day, but regularly every day for a month; this however was accompanied by the curse of God—a plague destroyed many persons, and the place was in consequence called Kibroth-hattaavah, or the grave of lust.

The next great trouble of Moses was of a domestic character. His sister Miriam appears hitherto to have stood at the head of the female part of the community, but now she looked with jealousy on the wife of Moses, and her quarrel was espoused by her brother Aaron. But the Almighty vindicated the honor of his servant Moses, for Miriam was smitten with leprosy, which was removed at the prayer of Moses; yet she was obliged to submit to the shutting her out of the camp as unclean for seven days.

The hosts of Israel now arrived at Kadesh-barnea, on the southern border of the promised land, and expected soon to possess it. Twelve spies, one from each tribe, were sent forth to make observations on the fruitfulness of the land, the character of the inhabitants, and the strength of the fortifications, and to bring a faithful report. The people waited in anxious solicitude, and after a lapse of forty days they saw the spies return laden with a bunch of grapes so large that two men carried it between them on a pole, and also pomegranates and figs. That the land was very fruitful and desirable they readily admitted, but ten of the spies contended that the fortifications were so strong and the people so gigantic that conquest would be impossible. On the other hand, Caleb and Joshua insisted that as the Lord was on the side of Israel, conquest would be certain. The multitude yielded to fear: the minds of the lately emancipated slaves were still too degraded to perform exploits: a return to Egypt was proposed, and the rebellion became so extensive that although the Lord so far hearkened to the intercession of Moses as not to extirpate them immediately, he declared that no one of them of twenty years old and upwards should enter the good land, with the exception of the two spies who brought a good report. Thus, with the good land in view and its fruits tasted, mistrust of the power and goodness of God cut off that generation from the good land. The Israelites wandered for thirty-eight years after this in the desert, until not a man lived who

was twenty years old when he had left Egypt, excepting only Caleb and Joshua.

Still the peculiar benefits of their national constitution were not duly estimated, and a widely extended mutiny was discovered; the object was to wrest the civil power from Moses, and the ecclesiastical from Aaron, and to give supremacy to the tribe of Reuben, to which tribe Dathan, Abiram, and On, who were principals in this rebellion, belonged, while Korah, their associate, who was a Levite, aimed at the priesthood. The criminality of this rebellion was therefore peculiarly great, since it opposed the immediate appointments of the Almighty; and the danger was great, for two hundred and fifty chieftains joined in the conspiracy. Moses felt that the honor of God, as the king of Israel, was assailed, and calling upon all the conspirators to show themselves by standing together, he appealed for his integrity to the Almighty. His appeal was answered by the earth opening and swallowing up Korah and all his party. This judgment of God, instead of inspiring the people with awe, excited their pity for the criminals and their anger against Moses, in consequence of which a plague was sent that destroyed fourteen thousand and seven hundred persons. To make more evident the divine choice of Aaron, it was now commanded that every tribe should provide a rod, and the twelve rods be laid up before the Lord: the next day the rods were examined, and it was found that the rod of Aaron had brought forth buds and blossomed, and yielded almonds. This divine reproof being given to the rebels, the rod was laid up as a testimony.

As the time now approached in which the new generation was to enter Canaan, Israel appears at Kadesh. There Miriam died and was buried. This occurred in the first month of the fortieth year after leaving Egypt. Shortly afterwards, at a place subsequently called Meribah, or Contention, the people again murmured on account of the scarcity of water, and reproached Moses. The Lord commanded him to speak to the rock and that water should gush out: the people were assembled, and Moses and Aaron, instead of telling them what the Lord was about to do, and then speaking to the rock, thus addressed the multitude: "Hear now, ye rebels; must we fetch you water out of this rock?" and then smote the rock twice. This arrogance was displeasing to God: the water flowed abundantly, but God made known to Moses and Aaron that neither of them should enter the promised land.

They now considered the best place for entering Canaan, and not deeming it advisable to pass over to the nearest point, resolved upon a route more circuitous, and to cross a valley which extends from the Dead Sea to the Gulf of Elath. On the eastern side of this valley

rises a lofty and precipitous ridge, Mount Seir, traversed only by a few narrow defiles; the nearest and most passable of these for a large army was *El Ghoeyr*. This ridge was occupied by the Edomites; and Moses sent to demand free passage through the country, under a strict promise to keep the highway, and commit no ravage or act of hostility. While this negotiation was pending, Arad, one of the Canaanitish chieftains, made a bold and sudden attack on the outposts; was repulsed, pursued into his own country, and some of his towns taken. This success did not tempt them to alter their plan; and when the Edomites not merely refused, but appeared in great force to oppose their passage, no alternative remained but to march southward along the valley of El Araba, and turn the ridge, where it is very low, close to the branch of the Red Sea. Before they commenced this march Aaron died, and was buried in Mount Hor, in a place which is still pointed out by the natives with every appearance of truth. Marching along the valley due south, the Israelites arrived at a district where they were troubled, and many of them destroyed, by fiery flying serpents, sent by the Almighty as a punishment for their murmurings. By divine command Moses made a brazen serpent, which he raised on a pole, and it was so that if any wounded person looked to the brazen serpent, he recovered. Then passing the Edomites, they went through the territory of the Moabites without resistance. They now arrived on the borders of the territories of the Amorites, and here, being refused passage, a bloody battle took place, which decided the fate of Sihon king of the Amorites, and of his kingdom. The Israelites now advanced to the brook Jabbok, which divided the Amorites from the Ammonites, who lay to the eastward, and Bashan, which extended along the banks of Jordan and the lake of Gennesareth. Og king of Bashan was a man of gigantic stature, and the iron frame-work of his bedstead was nine feet long; but he was defeated, Argob his capital, fell; and thus two decisive battles made the Israelites masters of the whole eastern bank of the Jordan, and of the lake of Gennesareth. The Moabites now, in great alarm, entreat aid from the Midianites scattered in various parts of northern Arabia, but lying in their greatest strength in the south-east of Moab, beyond the line on which the Israelites had advanced. They were terrified by the multitude of the invaders, but more still by their religious character, and superstitiously hoped to appease their God and to obtain his curse upon Israel. To effect this, their king sent to Balaam, entreating him, as a prophet of Jehovah, to come and curse Israel, making him at the same time most splendid promises. He refused; and the king sent to him more urgently. He now proceeded; but on his way an Angel reproved him, and his ass spake to him in

human language. He therefore declared, that, whether favorable to Moab or otherwise, he would speak nothing but what the Lord should give him. Sacrifices were now offered, and the result sought with anxiety; but instead of cursing Israel, he was constrained to bless them altogether. Another station was sought and other sacrifices offered, with a similar result. It was again repeated, and the language which the Almighty put in his mouth was most sublime and prophetic; foretelling the success and glory of the Israelites as a nation, and also setting forth that of them the Messiah should come; "I shall behold him," said Balaam, "but not nigh; there shall come a star out of Jacob and a sceptre out of Israel." But although Balaam could not succeed in this effort, he resorted to the expedient of entangling the men of Israel with the lewd daughters of Midian at a festival, and thus brought upon them a fearful punishment from God. Immediate and decisive judgment was pronounced: Phineas the son of Eleazer the high priest, seized with holy indignation, finding Zimri, a Simeonite of high rank, in company with the daughter of a Midianitish chieftain, transfixing them in each others arms. Immediately the pestilence which had carried off 24,000 persons ceased. Midian was forthwith doomed to destruction for this attempt to ruin Israel; their towns were destroyed, their kings slain, and all their population cut off, excepting the young female virgins, who were reserved as bond-servants. The booty was immense; the venal and insidious Balaam was amongst the slain.

The tribes of Reuben, and Gad, and half Manasseh now looked on the land possessed as that which they desired to occupy; and their wish was granted, upon condition that they should leave there their families and possessions, and assist their brethren in the conquest of Palestine.

Israel was now about to enter the promised land, but Moses was not to enter with them; this was the penalty of his offence at Meribah, and he was about to pay it. Set apart of God to a great work, that work absorbed his attention during life; and now about to die, his great anxiety was in the most impressive manner to fix in the minds of his people their relation to God and their obligations to serve him. Imagination cannot paint a mortal preparing to leave the world, in a manner more dignified, more suited to his character, or more calculated to produce a salutary effect, than that in which the last days of Moses were employed.

Knowing that his end drew nigh, Moses assembled together the congregation of Israel and recounted to them the train of events which had occurred; he then recapitulated and presented to them the law in a consolidated form, and appointed that it should be ratified with

solemn curses and blessings at the mountains Ebal and Gerizim. He then enlarged on the advantages of obedience, and the awful consequences of disobedience; looking with a prophetic eye through the distant vista of their history, he foresaw accumulations of sorrows, which might then have produced wonder, amazement, and dread, as the multitude listened to the thrilling details; but it will devolve on the historian in a future stage of this work to show that these predictions have actually been realized, and these miseries actually endured. Having committed the law to the Levites and appointed Joshua his successor, he taught them his last song, and pronounced his last blessing in language of unsurpassed sublimity; and then, at 120 years of age, he went up to the top of Mount Nebo, to see the promised land afar off, and die. The point he occupied was the most elevated in the district: his eyes had not become dim, and as he looked around he could survey an extensive prospect. To the right lay the mountain pastures of Gilead, the romantic district of Bashan; the windings of the Jordan might be traced along its broad and level valley, till almost beneath his feet it flowed into the Dead Sea. To the north spread the luxuriant plains of Esdraelon, the more hilly yet fruitful country of lower Galilee. Right opposite stood the city of Jericho, imbowered in its groves and palms—beyond it the mountains of Judah rising above each other until they reached the sea. Here Moses stood and gazed on the land about to be possessed by the commonwealth whose welfare had so long been instrumentally preserved by him, and which he had organized from rude materials. And here he died; and divine revelation says that the Lord buried him. Doubtless this was lest a grateful yet erring multitude should ascribe divine honors to his shrine. No man has held more constant and intimate intercourse with Deity: no man has filled his appointed station better: no one having the means of self-aggrandizement has more sacrificed his own to his country's good: no man has been instrumental in exerting an influence on the institutions and destinies of mankind more extensive and more beneficial than Moses. Were we to regard him, without respect to his being the mere agent of Deity, we should call him the greatest of mortals.

(To be continued.)

TEN TRIBES.

(Continued from page 161.)

The Rev. Dr. Jonathan Edwards, son of President Edwards, who spent some time amongst the Indians, was decidedly of the same opinion; as were Rev. Dr. Charles Beatty, Dr. Boudinot, of New Jersey, Rev. Ethan Smith, of Vermont, and many others; all of whom devoted much attention to the subject, and some of them withdrew their minds being at all prepossessed in favor of the opinion they afterwards advocated. Thus Rev. Dr. Beatty says: "I have taken great pains to search into the usages and customs of the Indians, in order to see what ground there was for supposing them to be a part of the ten tribes of the Jews, and I must own, to my no small surprise, that a number of their customs appear so much to resemble those of the Jews, that it is a great question with me whether we can expect to find among the ten tribes, (wherever they are,) at this day, all things considered, more of the footsteps of their ancestors than among the different Indian tribes." In Edwards' History of the West Indies it is remarked that "the striking conformity of the prejudices and customs of the Caribbee Indians to the practices of the Jews has not escaped the notice of historians, as Gumella, Du Tertre, and others."

In Mr. Smith's "View of the Hebrews" we are furnished with an extract from a letter written to a friend in Plainfield, Mass. in 1824, by Rev. Calvin Cushman, a missionary among the Choctaws; it is as follows:

"By information received of Father Hoyt respecting the former traditions, rites and ceremonies of the Indians of this region, I think there is much reason to believe that they are the descendants of Abraham. They have had cities of refuge, feasts of first fruits, sacrifices of the firstlings of their flocks, which had to be perfect, without blemish or deformity; a bone of which must not be broken. They were never known to *worship images*, nor to offer sacrifices to any god made with hands. They all have some idea and belief of the Great Spirit. Their feasts, holy days, &c. were regulated by sevens, as to time, i. e. seven sleeps, seven moons, seven years, &c. They had a kind of box containing some kind of substance which was considered sacred, and kept an entire secret from the common people. The said box was borne by a number of men, who were considered pure or holy: (if I mistake not, such a box was kept by the *Cherokees*.) And wherever they went to war with another tribe, they carried this box; and such was its purity in their view, that nothing would justify its being rested on the ground. A clean rock or scaffold of timber only

was considered sufficiently pure for a resting-place for this sacred coffer. And such was the veneration of all the tribes for it, that whenever the party retaining it was defeated, and obliged to leave it on the field of battle, the conquerors would by no means touch it." Mr. Smith remarks, that "this account well accords with accounts of various others from different regions of the Indians; but it is unaccountable upon every principle, except that the Indians are the descendants of Israel."

The justice of this influence will be admitted, especially when it is considered that the statement made by Mr. Cushman is fully sustained; as we shall have occasion to show in the further progress of this work. That the Israelites were in Assyria and Media is certain; that they, or many of them, are here is an extensively received opinion: this opinion deserves to be seriously investigated; and the following may be regarded as a summary of the many things which may be advanced in its behalf:—It is consistent with the few Scriptural indications with which we are furnished: it is not impaired by their present ignorance of arts and sciences: it is suggested by the traces of Hebrew that remain in the Indian language: it is sustained by the fact, that the Indians worship but one Great Spirit, and in their worship address him as Jehovah, and use the Hebrew word Hallelujah. It is further sustained by the circumstance, that although the Indians are without the Sacred Scriptures, or the knowledge of letters, yet they derive from tradition some historical particulars which have evidently been borrowed from that part of the Bible which was known at the time they left their own country. It is made probable by the striking resemblance which their religious and other institutions, with their manners and prejudices, bear to those of the Israelites. That the Indians of America are of the ten tribes of Israel, is consistent with the few Scriptural indications with which we are furnished, will appear from a comparison of those indications with Indian traditions, and the geographical relation of America to the land from whence they came.

In Jeremiah, 3d chapter, we have a very clear and express prophecy of the return of Israel; and in ver. 18 it is said, "They shall come out of the land of the north to the land that I have given for an inheritance unto your fathers." This agrees with Jeremiah, 23d chap. v. 7, 8. "Therefore, behold, the days come, saith the Lord, that they shall no more say, the Lord liveth which brought up the children of Israel out of the land of Egypt; but the Lord liveth which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land." It is promised, Isaiah, 43d

chap. v. 5, 6, "I will bring thy seed from the east, and gather thee from the west; I will say to the north, give up, and to the south, keep not back: bring my sons from far, and my daughters from the ends of the earth." And thus Zechariah, chap. 8:7. "Behold, I will save my people from the east country, and from the west country, and I will bring them and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God in truth and in righteousness." In the quotation already made from 2 Esdras, 13th chap. and 40th and following verses, it is said the Israelites resolved to "go forth to a further country, where never mankind dwelt;" though that country was a great way to go, namely, of a year and a half: and the same region is called Ararash. If to these we add the intimations given us that the house of Israel shall be taken back in ships, we have all that either the inspired or apocryphal writers supply as to the present residences of the ten tribes. East, west, north and south are named, but especially the north—the ends of the earth—a maritime country—a great way from Judea, so far that the wanderers were a year and a half migrating to it; and a place called Ararash, or Ararat.

With this let us compare the traditions of the Indians. Tradition is the only mode they have of handing down history. Their "old beloved men" select from among the young men the most suitable persons, and deliver to them their traditions in a solemn manner. To them, and not to the multitude, they are often repeated, and they who hear them, in like manner, as they grow old, instruct others. They hold it as a fact, that their forefathers lived in a very distant country: that they offended the Great Spirit, and suffered exceedingly from neighboring nations; but that the Great Spirit, in pity, permitted them to come to this country: that their ancestors lived beyond a great river, and that nine parts out of ten of their nation passed over, but the remainder refused and staid behind. Mr. M'Kenzie, in his History of the Fur Trade, and his journey through North America, by the Lakes to the South Sea, says that the Indians informed him that "they had a tradition among them, that they originally came from another country inhabited by wicked people, and had traversed a great lake, which was narrow, shallow, and full of islands, where they suffered great hardships and much misery, it being always winter, with ice and deep snows. At a place they call the Copper Mine River, where they made the first land, the ground was covered with copper, over which a body of earth had since been collected to the depth of a man's height." Is it not then probable that the ten tribes took counsel together to leave the places to which Salmanezar had sent them, and go forth to seek a country in which mankind

never dwelt : that, while some staid behind, the greater number passed over the Euphrates ; and pursuing a north, and then east direction, wandered for a long time through that cold region, and having at length gained the north-east extremity of Asia, in the neighborhood of Kamtschatka—passed over Beering's Straits to the north-west of America ? These straits are said by Dr. Williams to be only 18 miles wide ; others represent them as nearer 40 miles wide ; there are however many islands, and these not far from one another. Beside this, there is much reason to believe that these straits were formerly much narrower than they are at present, and that the width of them has gradually, yet continually, increased. If so, their width 2500 years ago might have been so narrow as to render passage easy. The Indians, indeed, have a tradition that the Good Spirit dried up the river that they might pass over ; and Esdras says the same ; but probably the straits were frozen over. We have no reason to suppose a miracle was wrought on the occasion ; but in that excessively cold region, if the ice extended from island to island, so as to make a firm road from the shores of Asia to those of America, the circumstance would not be surprising. That the Indians came into America from that direction is the more probable, from one of the islands being called Copper Island, on account of the large quantity of copper found there. Esdras says, "The same region is called Ararash," or Ararat ; and Dr. Boudinot says, "A gentleman of the first character of the city of New-York, well acquainted with the Indians from his childhood, assured him, that when with them at a place called *Cohock*, or *Owlflat*, now degenerated to *Cook-house*, yet well known, they showed him a mountain to the west, very high, and that appeared from *Cohock*, much as the *Neversinks* do from the sea, at first approaching the American coast, and told him the Indians called it *Ararat*. Comparing the account given by Esdras with the traditions we have quoted, we see, at the least, a peculiar coincidence ; and as the Indians must have come here at first from some other part of the world, there is reason to suppose they came the way we have suggested, and it does not appear why they who thus came might not have been Israelites.

The opinion is not inconsistent with their present ignorance of arts and sciences. That ignorance of navigation, of writing, and of mechanism is extensively prevalent, and when Europeans first came here, was universal ; and that the ancient Israelites enjoyed the benefits of education, and had considerable acquaintance with the arts, are admitted facts : but it does not follow, that when the Indians first came to this country they were as ignorant as they are now. They may have lost the knowledge that, as a people, they once possessed. Noah

and his sons must have known much of these arts, as is evident from their building the ark ; so must the people that lived soon after the deluge, as is evident from their building the tower of Babel ; yet it is certain that many of their descendants lost this knowledge, for otherwise such knowledge would have been universal. All the islands that are peopled in the world must have been peopled by descendants of those who once had this knowledge ; and yet it is very rarely the case that they are found to have retained it—they have generally sunk into a state of barbarism, and, after a lapse of many ages, are found to be quite as ignorant as the Indians of America. It is certain that, whoever were the ancestors of the Indians, this knowledge was possessed by them, although their descendants have lost it. Their ignorance is therefore no argument against their being Israelites, for Israelites were as likely to sink into ignorance as other men. Beside this, wherever the Israelites may be, (and they must be somewhere,) it is certain that they have lost the knowledge of the arts and sciences which they once possessed ; for if they had retained it, it must have made them known to the civilized world. And further, there is reason to believe that the Indians did possess knowledge, after they came to this country, which they have since lost—probably quite as much as we could reasonably expect the Israelites to have possessed when they left Hamah and Habor by the river Gozan, and the cities of the Medes. How else shall we account for the finding of brick, earthenware, implements of iron, and other metals ? In what other way can we account for the remains of fortifications, ancient works, forts, mounds, and vast inclosures, which are manifestly very ancient, and from centuries before the days of Columbus ? One of such magnificent works has been found near Newark, in Licking county, Ohio ; another at Marietta ; another at Circleville ; another on Paint Creek ; another on the eastern bank of the little Miami river, Warren county ; another on Paint Creek, near Chillicothe, another on the Sciota river : and others at other places. If these were not made by Indians of former ages, how came they there ? Shall it be supposed that the Scythians, or natives of the north-east of Asia, passed over and made them ? This is not likely, or rather not possible, for they possessed no such civilization at the time the Indians must have reached this land.

An intelligent writer has furnished an hypothesis far more probable than that just suggested ; he says, " The probability then is this, that the ten tribes, arriving in this country with some knowledge of the arts of civilized life, finding themselves in a vast wilderness filled with the best of game inviting them to the chase, most of them fell into a wandering, idle, hunting life. Different clans parted from each other, lost each other, and formed separate tribes. Most of them formed a

habit of this idle mode of living, and were pleased with it. More sensible portions of this people associated together to improve their knowledge of the arts; and probably continued thus for ages. From these the noted relics of civilization discovered in the west and south were furnished. But the savage tribes prevailed, and in process of time annihilated their more civilized brethren. And thus as a holy vindictive Providence would have it, and according to ancient denunciations, all were left in an 'outcast' savage state. This accounts for their loss of the knowledge of letters, of the art of navigation, and the use of iron. And such a loss can no more operate against their being of the ten tribes, than against their being of any other origin. Yea, we cannot so well account for their evident degeneracy in any other way, as that it took place under a vindictive Providence, as has been noted, to accomplish divine judgments denounced against the idolatrous ten tribes of Israel."

We have no history of the dreadful wars which existed between the more civilized and the more savage portions of the people; but, that civilized people were here, and that there were dreadful wars, is evident, for the works discovered evince great skill in fortification; and articles dug from old mounds, in and near those fortified places, clearly evince that their authors possessed no small degree of refinement in the mechanic arts. These partially civilized people have been extirpated: and how can we better account for this, than by supposing that it was the result of long and severe warfare? They might have existed for centuries: they and their more wild brethren might have lost the knowledge of their relationship: increasing civilization on the one hand, and increasing wildness on the other, would naturally produce jealousy, discord, and at length violent antipathy; frequent and tremendous wars would as naturally follow; and thus we may account for the fact, that civilization, though once possessed, became extinct. These opinions receive confirmation from testimonies of travelers of the highest character—of these may be named the Baron de Humboldt, a man who was stranger to but few departments of learning and science: his fortune enabled him to provide himself with every thing that could most advance his pursuits, and to make that appearance among persons of rank and authority which is necessary to remove obstacles in the way of travelers in every country. The baron had possibly never heard the thought suggested that the Indians were Israelites; and he himself did not give any opinion as to their origin: yet we find all his remarks, as to the Indians, quite in accordance with the view we have taken. He says, "The Indians of New Spain bear a general resemblance to those who inhabit Canada, Florida, Peru, and Brazil. They have the same swarthy and copper

color; flat and smooth hair; small beards; long eyes, with the corners directed upward; and prominent cheek-bones. The American race occupies the greatest space on the globe. Over a million and half square leagues, from the Terra del Fuego Islands to the river St. Lawrence and Beering's Straits, we are struck at the first glance with the general resemblance in the features of the inhabitants. We think we perceive that they all descended from the same stock. In the faithful portrait which an excellent observer (M. Volney) has drawn of the Canada Indians, we undoubtedly recognize the tribes scattered in the meadows of Rio Apure and the Corona. The same style of features exists, no doubt, in both Americas." Speaking of Mexican Indians before the Spanish conquests, M. Humboldt says: "When we consider that they had an almost exact knowledge of the duration of the year; that they intercalated at the end of their great cycle of 104 years, with more accuracy than did the Greeks, Romans, and Egyptians, we are tempted to believe that this progress is not the effect of the intellectual development of the Americans themselves; but that they were indebted for it to their communications with some very cultivated nations of central Asia." But the question will arise, how could such communication be formed, and how maintained, and yet never discovered? It is extremely unlikely that American Indians traversed backward and forward to the other side of the globe in quest of the arts and sciences, when they had to cross either immeasurable deserts on the one hand, or to navigate vast oceans on the other. If it were so, how did it happen that the existence of them, or of their country, remained unknown to the world? Such difficulties disappear at once, if they be Israelites; and the hypothesis advanced makes every thing plain and easy."

Humboldt further observes that the Taultees appeared in New Spain in the seventh century, and the Aztees in the twelfth, (as he learned from hieroglyphical tables of the Aztees,) and that they drew up the geographical map of the countries traversed by them; constructed cities, highways, dikes, canals, and immense pyramids, very accurately designed, of a base of 1416 feet in length. He here alludes to the pyramid of Cholula, which is 177 feet in height, and its base 1416 feet. It has four great stages or stories. It lies exact with the meridian north and south; the width nearly equal to the length, (439 metres, or 1416 feet.) This stupendous pile is composed of alternate strata of brick and clay. Beside this, there are various other pyramids in New Spain constructed in like manner. Humboldt says of their construction, "They suffice to prove the great analogy between these brick monuments and the Temple of Belus at Babylon, and the pyramids of Menschich Dashour, near Sackhara, in Egypt." On the

pyramid at Cholula is a church surrounded with cypress. This pyramid is ten feet higher than the Mycerinus, or the third of the great Egyptian pyramids of the group of Ghize. The length of the base is greater by almost half than that of the great pyramid Cheops, and exceeds that of all the pyramids known in the old continent. If compared with the great Egyptian monuments, it appears to have been constructed on an analogous plan. M. Humboldt exclaims, "We are astonished to see, in regions the most remote, men following the same models in their edifices." And well might any man be astonished at this until he regards the Indians as Israelites from Central Asia, who wandered far off, arrived in this country, brought arts and sciences with them, for a time availed themselves of this possession, and at length lost it.

As it may be satisfactory to the reader to be furnished with another authority, some extracts will be made from the "Archeologia Americana, containing translations and collections of the American Antiquarian Society," published at Worcester, Mass. in 1820. The writer of the Archeologia says, in relation to the ancient forts and tumuli, "These military works—these walls and ditches cost so much labor in their structure; those numerous, and sometimes tasty mounds, which owe their origin to a people far more civilized than our Indians, but far less so than Europeans—are interesting, on many accounts, to the antiquarian, to the philosopher, and to the divine. especially when we consider the immense extent of country which they cover; the great labor which they cost their authors; the acquaintance with the useful arts which that people had when compared with our present race of Indians; the grandeur of many of the works themselves; and the total absence of all historical records, or even traditionary accounts respecting them. They were once forts, cemeteries, temples, altars, camps, towns, villages, race-grounds, and other places of amusement; habitations of chieftains, videttes, watch-towers, and monuments." Of the authors of these works the writer says, "From all we see of their works they must have had some acquaintance with the arts and sciences. They have left us *perfect* specimens of circles, squares, octagons, and parallel lines on a grand and noble scale; and unless it can be proved that they had intercourse with Asia or Europe, we now see that they possessed the art of working metals." All this exactly accords with the hypothesis advanced—the ancient Israelites possessed this knowledge, and might have taken it there and remained there unknown. But none of the barbarous hordes in the north-east of Asia at that time did possess such knowledge, and if there had been intercourse with Europe, this western continent could not have remained unknown to the literary

eastern world. And as to the fortification remains, they are exactly what might have been expected from a people considerably civilized, when struggling against a wild, ferocious, and no longer civilized people, who, though descended from the same stock, had now lost all sense of that fact.

(To be continued.)

JEWISH ANTIQUITIES.

(Continued from page 170.)

We may remark that the Carthaginian Suffites, the chief officers and magistrates in that state, whom both the Greek and Latin historians frequently mention,* seem evidently to have derived their title from the Hebrew word *shophetim*: which affords one argument, among several others, of the Carthaginians being originally Canaanites, driven out of their country by Joshua; since by this it appears that their ancient language was Hebrew, the language of the Canaanites.†

Procopius Gazæus observes, that the history of the judges is of excellent use to represent to us the mighty power of true religion to make a nation happy, and the dismal calamities which impiety brings upon it. And therefore the writer of the Epistle to the Hebrews has thought fit to propound several examples of the power of faith out of this book; as of Gideon, Barak, Samson, Jephthah, and Samuel; who, being animated by this principle, did great things for their nation, and obtained signal victories over their enemies.‡

There is no affair related in this book, (Judges) which has been made so much a matter of controversy as that of Jephthah's vow; which, therefore, we shall now take into consideration.

Concerning Jephthah's Vow.

It has been earnestly disputed, both among Jews and Christians, whether Jephthah did sacrifice his daughter; and very considerable men have appeared on each side of this question; not but if Jephthah

* Livii Hist. lib. 28, cap. 37; lib. 30, cap. 7.

† Vid. Bochart. Geograp. Sacr. part 2, lib. 1, cap. 24, apud Opera, tom. 1, p. 473, edit. Lugd. Bat. 1712.

‡ Patrick on Judges, at the beginning.

and been a heathen, I suppose, we should have had no more difficulty in understanding the account given of this matter in the book of Judges, chap. 11, of his sacrificing his daughter, than we have in understanding Homer's account of Agamemnon's sacrificing his daughter Iphigenia, or Idomeneus his son, of a real sacrifice. I do not know that it is so much as pretended that the Hebrew text will admit of such a sense, or even that it is not the most natural one which the words will bear. But that a judge of the Hebrew nation, who were worshipers of the true God, and whose law did not admit of human sacrifices, should be guilty of this grossest act of heathen superstition, is what several of the Jewish rabbies can by no means admit; and many learned Christians, not knowing how to reconcile such a barbarous as well as superstitious murder with the good character which is given of Jephthah in the Epistle to the Hebrews, chap. 11:32, (where his name stands in the catalogue of those ancient worthies who were illustrious instances of the power of faith) have endeavored to soften the account of this inhuman sacrifice, and to introduce a milder sense. For this purpose the art of criticism hath been diligently applied to the Hebrew text, in order to make it signify no more than that Jephthah devoted his daughter to perpetual virginity, for the honor and in the service of God. Among the Jewish rabbis, Joseph, and rabbi David Kimchi, and rabbi Levi Ben Gerson have espoused this side of the question; as among the Christian writers, have Estius, Vatablus, Junius, Grotius, Drusius, Heinsius, Lessius, and Le Clerc.

In favor of the milder sense, that Jephthah devoted his daughter to perpetual virginity, it is alleged,

1st, That she desired time, before the vow was performed upon her, to bewail her virginity, not the loss of her life, Judg. 11:37. From whence it is concluded that it was not death, but perpetual virginity that she was devoted to suffer; and the reason, they say, why Jephthah was so troubled when his daughter met him, ver. 35, was because, she being his only child, ver. 34, and he now obliged by her vow to devote her to perpetual virginity, his family would soon be extinct in Israel.

But to this it is replied, that to die childless was accounted by the Jews a very sad calamity. Hence it was denounced as a heavy curse upon Coniah, the son of Jehoiakim, king of Judah: "Thus saith the Lord, write this man childless," Jer. 22:30. And therefore Jephthah's daughter bewailed her virginity, or her dying childless, more than the loss of her life.

* Selden. de jure nat. et gent. lib. 4, cap. 11.

2dly, It is alleged in favor of the notion of her being devoted to perpetual virginity, that the words, *lethannoth lebath Jephthah*, Judg. 11:40, which we render, "to lament the daughter of Jephthah;" should be rendered, as in the margin, "to talk with the daughter of Jephthah;" that is, to visit and comfort her in her recluse life. To support this sense of the word *lethannoth*, they allege the following expression in this book of Judges, "There shall they rehearse the righteous acts of the Lord," Judg. 5:11; where, they observe, the verb *thana* is rightly rendered, and can only mean, to rehearse.

But to this argument it is replied, that, allowing this sense of the verb, it will not at all contradict the notion of her being sacrificed, for then the meaning of this passage will be, that "the daughters of Israel went yearly to rehearse the tragical story of the daughter of Jephthah." Or even if we render the word *thana*, as in the margin, to talk; yet *lethannoth lebath* would rather signify to "talk concerning," than to "talk with;" as *imri-li*, is to "say of me," or "concerning me," not "with me," Gen. 20:13; and *jetzarveh-lak* signifies, "he shall give charge concerning thee," not "with thee," Psalm 91:11. And thus *lebannoth lebath Jephthah*, signifies to talk concerning the daughter of Jephthah, and not with her. So that this critique is not at all inconsistent with the notion of her being sacrificed, but rather confirms it.

3dly, The chief critical argument in favor of her being devoted to perpetual virginity, is taken from this clause in Jephthah's vow, Judg. 11:31, *vehaja laihova vehangnalithihu gnolath*; where, they say, the *Vau* should be understood not copulatively, but disjunctively; and then the meaning is, "Whatsoever cometh to meet me shall either be the Lord's, or I will offer it up for a burnt-offering;" that is, in case it should be a creature fit for sacrifice. Thus Glassius, in his *Philologia Sacra*, understands it; and so Drusus and several others; and they produce some other texts, where the *Vau* is used disjunctively; as where it is said, "He that curseth his father or his mother shall surely be put to death," Exod. 21:17, compared with Matt. 15:4. Again, "Asahel turned not to the right hand or to the left," 2 Sam. 2:19; where the *Vau* cannot signify and. In like manner the conjunctive *que*, in Latin, is sometimes used in a disjunctive sense. Thus Virgil—

Aut Pelago Danaum insidias, suspectaque dona
Præcipitare jubent, subjectisque urere flammis.

Æneid ii, l. 37.

Again,

Saxum ingens volvunt alii, radiisque rotarum
Districti pendent.——

Æneid vi. l. 616.

Now, taking the *Vau* in this sense in the passage before us, the meaning will be, "I will devote it to God, or it shall be offered for a burnt offering."

But to this it is replied, that every thing sacrificed was offered or devoted to God; but every thing devoted to God was not sacrificed. Therefore it would be as improper to say, I will either devote it to God or offer it in sacrifice, as it would be to say, *animal aut homo*; or, *homo aut Petrus*; or I will ride either on a four-footed beast or a horse; because a horse is a four-footed beast.

Besides, in other parallel texts, where vows are expressed, like this of Jephthah's, and where the *Vau* is used in the same manner as it is here, nobody will suppose it should be taken disjunctively. As in Hannah's vow, 1 Sam. 1: 11, "I will give him unto the Lord all the days of his life, and there shall no razor come upon his head;" nobody understands it thus, "I will either give him to the Lord, or no razor shall come upon his head." So in Jacob's vow, "Then shall the Lord be my God; AND this stone, which I have set up for a pillar, shall be God's house," Gen. 28: 21, 22.

You see, then, that the words of the Hebrew text will hardly bear any other sense than is agreeable to the more common opinion, that Jephthah did devote his daughter to death, and actually sacrifice her.

However, let us attend to the reasons which some have offered, why the text should be interpreted in the milder sense, even though it should oblige us to depart from the more natural meaning and construction of the words.

1st. Some of the Jewish rabbies seem to think it necessary for the honor of their nation, to vindicate Jephthah's character, at any rate, from the blemish of murder; which, if committed, must have been a double or triple crime, as a murder, as a most unnatural murder of his own daughter and only child, and also as a heathenish rite of sacrificing, which the Lord God did by no means permit. But surely it is hardly worth their while to labor so earnestly, as some of them have done, to vindicate Jephthah's character for the sake of their national honor, while the lives and actions of so many of their wicked kings are on record in the sacred history, particularly of Ahaz, who "made his son to pass through the fire according to the abominations of the heathen," 2 Kings, 16: 3; of Manasseh, who "caused his children to pass through the fire in the valley of the son of Hinnom," 2 Chron. 33: 6, which, if it did not mean their burning them to death,

in sacrifice to their idols, was at least a rite of lustration, (as the heathens called it,) by which parents dedicated their children to the worship and service of their false gods.

2dly. It is pleaded that Jephthah is not censured in any part of sacred history for what he did on this occasion, which they suppose, if he had been guilty of so abominable a crime as sacrificing his own daughter, he would have been.

To this it may be replied, that if every action mentioned in the sacred history without censure must therefore be concluded to be lawful and good, many actions, which we are sure were contrary to the positive law of God, and others which were immoral in their own nature, must be held lawful; as Samson's marrying a Philistine contrary to the law, which forbid the Jews to marry out of their own nation; his lewdness with Dalilah; and his revengeful spirit, which he manifested to the last, and carried to such an extreme as to sacrifice his own life, that he might "be avenged on the Philistines for his two eyes." Another argument against the more literal sense of this history is,

3dly. It cannot be thought that God would have given victory and success to Jephthah in his expedition against the Ammonites, upon his making so wicked a vow as this, of offering a human sacrifice.

But it is to be considered that the private interest of Jephthah was not so much concerned in this expedition as the public interest of the whole Jewish nation; and why might not God succeed him in his war against the Ammonites, notwithstanding his faults, for the sake of delivering his favorite people, whom he had taken under his special protection, as in many other cases he hath given success to wicked instruments, for accomplishing the wise and holy designs of his providence and grace? But,

4thly. The chief reason, which has induced many Christians to soften the story of Jephthah's unnatural murder and sacrifice, is his being mentioned in the catalogue of believers, in the epistle to the Hebrews, chap. 11: 32. From whence it is concluded that he was not merely a good man, but a man of eminent piety, as all whose names are in that catalogue are supposed to be. And taking this for granted, they argue, How can it be thought that a good man, nay, an eminently good man, should deliberately commit so horrid a crime, which was doubly contrary to the Divine law, as to murder and sacrifice his own daughter?

To this it is replied,

1st. That there are great infirmities and faults of good men recorded in Scripture, which perhaps, considering all circumstances, were as heinous as this action of Jephthah's; as David's debauching the wife

of Uriah, and then perfidiously procuring the death of her husband ; and Solomon's idolatry, of whom, though it is not expressly said that he offered any human sacrifices, yet we read that he went "after Milcom, the abomination of the Ammonites," 1 Kings, 11 : 5, which is another name for Molech, as the same idol is called: he "built an high place for Chemosh, the abomination of Moab, and Molech, the abomination of the children of Ammon," ver. 7. Now it being well known that human sacrifices were commonly offered by the heathens to the idol Molech, it is not an improbable inference from the passages just cited, that Solomon offered them. However that be, if Solomon, the son of David, who lived in times of great light, and had enjoyed the advantage of a religious education far beyond what Jephthah had done ; if he practiced the idolatrous worship of the Moabites and Ammonites, is it any wonder Jephthah should be led by a blind superstition to sacrifice his daughter ? It is certain Jephthah had had, comparatively, but mean advantages for the knowledge of religion and the law of God. In his younger days he dwelt at Gilead, on the other side Jordan, very remote from Shiloh, where the tabernacle was, where the public ordinances of divine worship were celebrated, and which, therefore, in those times, was the fountain of knowledge and religion among the Jews. After his father's death, his brethren drove him out of the family, upon which he went and dwelt in the land of Tob, a country nowhere else mentioned in Scripture, but it was, undoubtedly, out of Canaan, and therefore a heathen country. And now, when he returned into the land of Israel, the true religion was even there at a very low ebb, according to the account we have of the state of it amongst the Israelites in those days : "The children of Israel did evil in the sight of the Lord, and served Baalim, and Ash-taroath, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsook the Lord, and served him not," Judg. 10 : 6. And though we read, indeed, ver. 16, that they had put away the strange gods before Jephthah's return, yet the knowledge of the law of God could not be revived on a sudden. Probably, therefore, as Jephthah had lived among the heathen, with whom human sacrifices were commonly practiced, and had little opportunity of acquaintance with the law of Jehovah, he might, at that time, think the highest honor he could pay to the God of Israel was to offer him a human sacrifice. Now, all this considered, will not his unavoidable ignorance plead strongly in his excuse ? And may we not suppose he was a man of a pious turn, and had a zeal for God, though not according to knowledge, when he made and performed this vow ?

2dly. Shall I venture to suggest a query, whether Jephthah's name

being inserted in the catalogue of believers, or of those who are remarkable instances of the power of faith, is sufficient to prove that he was a good man? The design of this chapter is plainly to show the power of faith in several different views of it, and as acted on several different objects. Therefore, though all the persons whose names are here mentioned were, no doubt, remarkable instances of the power of faith, of one kind or another, yet it is not, perhaps, so certain that they all had justifying and saving faith.

The first person mentioned in this catalogue is Able, whose faith, as it rendered his sacrifice more acceptable to God than that of his brother Cain, must be supposed to respect the promised antitype of the ancient expiatory sacrifices, or the atonement of Christ. Soon after, Noah's faith is celebrated, for his believing God's threatenings of the universal deluge; and then the faith of Abraham and the patriarchs, by which they "looked for a city which hath foundations, whose builder and maker is God;" and which, therefore, made them easy and contented with their sojourning and unsettled condition in this world. All these are said to "die in faith," Heb. 11: 13. After several other names, and instances of the power of faith, as acted upon particular promises, the apostle mentions some of the Jewish heroic generals, whose faith in God's promise of protecting and supporting their nation, inspired them with extraordinary courage in fighting for the Israelites against their enemies and oppressors, so that "by faith they subdued kingdoms." Yet, if a man might have the faith of miracles, so as to remove mountains, and not be a good man, as the apostle elsewhere supposes, 1 Cor. 13: 2, might he not have this particular faith in God's promise of supporting the Israelitish nation, for which Rahab, and Gideon, and Barak, and Samson, and Jephthah are here celebrated, and at the same time not be a good man?

It will be replied, perhaps,

1st. That after the catalogue of those names it is added, Heb. 11: 38, "of whom the world was not worthy."

I answer, That seems to be said, not of the victorious generals who are mentioned along with Jephthah, but of another class of believers, who are mentioned after them, namely, the confessors and martyrs who had been so unworthily treated by the world.

2dly. Is it not intimated in the two last verses of this eleventh chapter of the epistle to the Hebrews, that all those whose names were before recited are now made perfect? "These all, having obtained a good report through faith, received not the promises, God having provided some better thing for us, that they without us should not be made perfect."

We answer, The verb *teleiōō*, and the adjective *teleios*, are applied

by the Greek writers to maturity of age; and thus in the New Testament, *teleiòn de estin y sterea trophy*, Heb. 5 : 14, "Strong meat is for them that are of full age." Again, "In malice be ye children, but in understanding be ye men," *teleioi ginesthe*, 1 Cor. 14 : 20. And *anyr teleios*, Eph. 4 : 13, signifies a perfect or full-grown man.* Now the apostle represents the church under the former dispensation, when those persons lived of whom he had been speaking before as in a state of minority, but under the Gospel dispensation as advanced to a state of maturity. The meaning, therefore, seems to be, that though God had vouchsafed some extraordinary measures of faith to particular persons under the former dispensation, yet he did not then raise his church to that state of maturity to which he had now advanced it.

I shall close this dissertation with some arguments in confirmation of the more commonly received opinion, that Jephthah did sacrifice his daughter, and that he intended a human sacrifice when he made this vow.

Of this sentiment is Josephus, the Chaldee paraphrast, and several famous rabbies. Some of them, indeed, founded their opinion on a mistaken sense of this passage in Leviticus, "None devoted, which shall be devoted of men, shall be redeemed, but shall surely be put to death," *moth jumath*, chap. 27 : 29. From whence they concluded that in some cases human sacrifices might be offered in conformity to the law of God. Whereas that text either means, according to Dr. Sykes, that every person who is devoted to the special service of God, as Samuel was by his mother, shall not be redeemed, but shall die in that devoted state. And he gives several instances where *moth jumath* is thus applied to a natural death, as when God said unto Adam, "In the day that thou eatest thereof thou shalt surely die." Gen. 2 : 17; and when the Lord said of the murmuring Israelites, "They shall surely die in the wilderness," Numb. 26 : 65, though they were not sacrificed or executed, but died a natural death.† Or else the text in Leviticus, according to Mr. Selden, is to be restrained to such as were devoted to death by the appointment and law of God; as the inhabitants of Jericho, Josh. 6 : 17; and such of the Israelites, as in case of war, did not obey military orders, and perform the charge laid upon them; in particular, the inhabitants of Jabesh Gilead, who complied not with the general summons to go and fight against Benjamin, Judg. 21 : 5, 8, 9, 10. And perhaps it may extend to all who had been guilty of any crime that was made capital by the law of

* See Xenoph. Cyropæd. lib. 1. p. 6, edit. Hutch. 1738, where *teleiois andrasin* may be translated, *viris adeptis plenam ætatem*, full-grown men.

† See Sykes's Principles and Connection of Natural and Revealed Religion, chap. 13.

God, and so the design of it was no more than to restrain inferior magistrates from pardoning capital offenders, which was the prerogative of God only, as their king.*

Most of the ancient Christian writers are of opinion that Jephthah actually sacrificed his daughter, and so is Dr. Lightfoot.†

Now the chief reasons which are alledged in favor of this opinion, besides that it agrees to the more natural meaning of the Hebrew text, are,

1st, That there is no rule nor precedent in Scripture to justify the practice of devoting persons to perpetual virginity, but, on the contrary, this is spoken of as one of the antichristian corruptions of the "latter times, when men should depart from the faith, and give heed to seducing spirits and doctrines of devils," 1 Tim. 4:1. Nor was there any office belonging to the temple service to be performed by women, except, perhaps, that some of the daughters of the Levites assisted by their voices in the temple choir, as some think is intimated in this passage of the first book of Chronicles, "And God gave to Heman fourteen sons and three daughters. All these were under the hands of their father, for song in the house of the Lord with cymbals, psalteries, and harps, for the service of the house of God, according to the king's order to Asaph, Jeduthun, and Heman," 1 Chron. 25:5, 6. However, Jephthah was not a Levite, and therefore his daughter could bear no part even in that service, nor hath nunnery any countenance, either in the Jewish or Christian law; and to suppose, therefore, that Jephthah devoted his daughter to perpetual virginity, is to suppose him acting as contrary to the law of God, as if he had sacrificed her.

2d. What could he expect to come out of the door of his house to meet him but a human person? Can we think that Jephthah had his dog in his thoughts when he made this vow? a creature that was particularly excepted from being in any sense sanctified and devoted to God, as any clean beast might be, Lev. 27:9, 11, compared with Deut. 23:18.

3d. If he had intended no more than the sacrifice of a bullock or a ram, what need was there of such a solemn vow? If he had meant a brutal sacrifice, he would surely have vowed to sacrifice he-tacombs rather than a single animal, on so great an occasion; or, like Jacob, he would have vowed to give the "tenth of all his substance unto the Lord," Gen. 28:22.

4th. We read that it was a "custom in Israel, that the daughters of Israel went yearly to lament the daughter of Jephthah," Judges,

* Selden de Jure Nat. et Gent. lib. 4, cap. 6-10.

† Serm. on Judges, 11:39, vol. 2, p. 1215.

11 : 39, 40. Now the Hebrew word *chok*, which we render custom, signifies a statute or ordinance of lasting obligation. Thus it is peculiarly applied to the law which God gave by Moses in the following passage: "Behold, I have taught you statutes (*chukkim*) and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep, therefore, and do them, for this is your wisdom and your understanding in the sight of the nations which shall hear all these statutes," *col-hachukkim*, Deut. 4 : 6, and so in many other places. This custom, therefore, of the daughters of Israel, seems to be intended for an annual rite *in perpetuum*, and not that they went yearly to talk with her as long as she lived.

It is highly probable that Homer grounded his fable of Agamemnon's sacrificing his daughter Iphigenia on some tradition of Jephthah's sacrifice. And indeed the name Iphigenia seems to be a corruption of Jephthigenia, the daughter of Jephthah. Ovid, who has dressed up the story in his way, makes Diana put a stag in her room, and seems, therefore, to have blended the tradition of Abraham's sacrifice with that of Jephthah.* But to return to the consideration of the Hebrew government.

We have distinguished the time in which God exercised a special authority over the people of Israel into four periods, and are now upon the second of them, namely, from their entrance into Canaan to the captivity. We have gone through the government of the Judges. We proceed now to the reign of the kings.

This continued, saith Godwin, from Saul to the captivity of Babylon, about 530 years. But as, in the course of this work, we shall have a chapter by itself concerning the Jewish kings, I shall only for the present observe, that they were of two sorts, those that reigned over the whole Hebrew nation, who were only three, Saul, David, and Solomon, and those that reigned over some of the tribes only.

And these were,

1st. The kings of the house of David, who were twenty in number, if you reckon Athaliah, the queen, who usurped the throne for six years after the death of her son Ahaziah, 2 Kings, 11. These kings reigned over the two tribes of Judah and Benjamin until Nebuchadnezzar carried Zedekiah, the last of them, captive unto Babylon. They took their title from the larger tribe, and were called kings of Judah.

2d. The kings of Israel, who reigned over the other ten tribes from the time of their rebellion against Rehoboam, the son of Solomon, to

* Vid. Capelli Diatrib. de veto Jephthah per totum ; apud criticos sacros in Jud. 11, and Mr. Hallet's note on Heb. 9 : 32.

the Assyrian captivity. These kings were of several different families, and were in all nineteen—from Jeroboam, the first, to Hosea, the last.

We now proceed to the third period, which takes in the time of the captivity, and concludes with the end of it.

As the Hebrew nation was divided into two distinct kingdoms, so each kingdom suffered a distinct captivity; the one is called the Assyrian, the other the Babylonish.

The Assyrian captivity was that of the ten tribes, which was begun in the reign of Pekah, king of Israel, when Tiglathpileser, king of Assyria, conquered a part of his country, and carried away the people captive to Assyria, 2 Kings, 15 : 29. It was afterwards completed by Salmanassar, who took Samaria, the capital of the kingdom of Israel, after three years' siege, and went up through the land and carried away the residue of the people captive into Assyria, 2 Kings, 17 : 5, 6.

The people of the kingdom of Israel had greatly corrupted the worship of God, and had been very much given to idolatry ever since their separation from the kingdom of Judah. It is said that "they walked in the statutes of the heathen, and served idols," ver. 8, 12. And it is no wonder, therefore, that, when they were removed into Assyria, multitudes of them fell in with the idolatrous worship and customs of that country, becoming mixed with the Assyrians, and in time losing the very name of Jews and Israelites, insomuch that the greater part of the ten tribes, as a peculiar people and visible church of God, were quite lost in that captivity.

The Babylonish captivity was that of the kingdom of Judah, or of the two tribes who adhered to the house of David. It was begun by Nebuchadnezzar, king of Babylon, in the reign of Jehoiakim, whom Nebuchadnezzar "bound in fetters, to carry him to Babylon. And he also carried away some of the vessels belonging to the house of the Lord, to furnish his own temple in Babylon," 2 Chron. 36 : 6, 7. From hence began the period of the seventy years' captivity. The people, buoyed up by their false prophets, were induced to believe that these sacred vessels should be shortly brought again from Babylon, but Jeremiah assured them of the contrary, and that all the remaining vessels should be carried after them, Jer. 27 : 16, 17, 21, 22. Accordingly, about nine years afterward, in the reign of Jehoiakim, Nebuchadnezzar made a second descent against Judah, and "besieged Jerusalem, and took it, and carried away the king, and all the nobles, and the great men, and officers, and ten thousand captives, to Babylon, with all the treasure of the house of the Lord, and the treasure of the king's house; and cut in pieces all the vessels of gold which Solomon had made for the temple," 2 Kings, 24 : 10-16. But the word

vaikatsetz is not well rendered "cut in pieces," since it appears, by a passage in Daniel, that these vessels were preserved entire, for "Belshazzar, and his princes, his wives, and his concubines, drank wine in them," Dan. 5 : 2. The verb *katzatz* signifies "to cut off;" as in the following passage of the second book of Samuel, "David commanded his young men, and they slew them, that is, Reehab and Baanah, the murderers of Ishbosheth, and cut off, *vaikatsetzu*, their hands and their feet," &c. 2 Sam. 4 : 12;* where it is used in the same form as it is in the passage before us, in which, therefore, it can mean no more than the vessels being cut off from their stands or bases, and taken away from the temple.

Again, eleven years after this, in the reign of Zedekiah, Nebuzar-adan, the Babylonian general, came and sacked and burnt Jerusalem and the temple, and carried away the remainder of the sacred vessels, together with all the Jews who remained in the country, (except some poor people, whom he left to till the land,) captives into Babylon, 2 Kings, 25 : 8, &c.

Four years after this, which was the twenty-third of the seventy, or from the beginning of the Babylonish captivity, Nebuzar-adan again invaded the land of Israel, and seized upon all the Jews he could meet with, and sent them captive to Babylon, Jer. 52 : 30. This was done probably in revenge for the murder of Gedaliah, whom Nebuchadnezzar had made governor of the land, but whom Ishmael killed, Jer. 41 : 2. Upon the murder of Gedaliah, Johanan, the son of Kareah, and many of the people that were left, fled into Egypt for fear of the king of Babylon, ver. 16-18; chap. 43 : 4-7. So that all the Jews that Nebuzar-adan now found, and made captive, amounted to no more than seven hundred and fifty persons. Thus was the captivity of Judah completed, and the land was made desolate, none of its former inhabitants being now left in it.

* So, also, 2 Kings, 16 : 17, Ahaz "cut off" the borders of the bases, &c.; and chap. 18 : 16, Hezekiah "cut off" the gold from the doors, &c. Hallet's Notes and Discourses, vol. 1, p. 1.

Christian Efforts to promote the Conversion of the Jews.

Extracts from the Journals of S. Schultz.

(Continued from page 179.)

At Leer, in Ostfriesland, Mr. S. at the request of several ministers, made the following statement of the advantages and disadvantages of their mode and manner of traveling as Missionaries amongst the Jews.

1. "We traveled," said he, "on foot, in a poor and mean appearance, partly because our small salary makes it necessary, and the nature of our employment makes it more suitable. Our small salary is owing to the smallness of the fund of the Institution, which is supported by voluntary donations; and it is more suitable to our work, for most of the Jews are poor, and would be shy of persons traveling in high style, as we have learned by experience. Besides, traveling on foot, we have daily and frequent opportunities of meeting on the road with Jews, and talking with them by the way, which we could not have if traveling by stages and other public conveyances. But this mode has also its difficulties. For, 1. It makes our traveling exceedingly unpleasant and fatiguing, being exposed to bad roads and all kinds of weather. 2. In the inns and taverns we are generally served with the worst accommodations. 3. Not unfrequently, the sentinel at the gate supposing us to be poor beggars, we were refused admittance into the city, or carried before the magistrate to be examined, where the treatment was not always in the most friendly manner.

2. "Not a few difficulties arise from the different climates, customs, and manner of living in the different parts of Europe, Asia and Africa.

3. "The object of our mission, both to Jews and Mahomedans, frequently excites hatred, reproach, persecution, and sometimes imprisonment. On the other hand, we have our encouragements.

1. "Being poor and mean in our appearance, we need not fear of being attacked by robbers, otherwise so common.

2. "When the sufferings abound, the consolations of the Gospel abound the more.

3. "We have the pleasing and gratifying opportunities of seeing much of the world; visiting many cities, towns, and villages, beholding a variety of sceneries, and becoming personally acquainted with men of science, literature, and high stations in life. Knowledge thus obtained is far more pleasing and useful than that derived from the mere reading of books.

4. "Another and most powerful encouragement arises from a daily new acquaintance with so many of God's dear children, and becoming

interested in their best affections and fervent remembrance at a throne of grace.

5. "To have a personal view of the different parts of Christ's kingdom, and his mode and manner of carrying it forward, affords a pleasure which can only be experienced.

6 "The greatest and most influential encouragement arises from a consideration of the high privilege of having an opportunity of preaching the unsearchable riches of Christ to Jews, Turks, and Christians, in cities, and towns, and villages, in churches, synagogues, taverns, &c. and to have the promise of the faithful God, that "those who sow in tears, shall reap in joy." Ps. 126.

This statement, says Mr. S. gave great satisfaction to the ministers and large assemblies, and produced happy effects in favor of the Callenberg Institute.

In 1749, Mr. S. having completed his 12th Missionary tour, spent the winter in Halle. During his stay he had many opportunities of preaching to large and crowded audiences. He also gave private instruction to a considerable number of Jewish proselytes. Mr. Schultz's next tour was through Holland, England and Italy. Mr. Benewitz, who had accompanied him for the last three years, having now left him, he was joined by Albrecht Friederick Woltersdorf.

On the 21st of May they left Halle, accompanied by the tears and prayers of their numerous christian friends. At the close of the instructions from Professor Callenberg, was an exhortation to read often the 12th chapter of Romans, and out of which the following sentences were quoted: Ver. 1. A living sacrifice. Ver. 2. Self-examination. Ver. 8. Simplicity. Ver. 10. Let brotherly love be as tender as that of a father and his son. Ver. 11. Fervent in spirit. Ver. 12. Instant in prayer. Ver. 14. Bless friend and foe. Ver. 16. Be of the same mind with each other. Ver. 21. Overcome evil with good.

On the 10th of June they arrived at Frankfort on the Main, having traveled all that distance on foot, much rain and often wet to the skin. In the evening they had many opportunities of conversing with Jews, and on the Sabbath days, as their usual custom was, they entered the synagogue and spake the word of life with boldness. In the inn at Selnhousen Mr. S. met a Jew, who complained of a person who owed him some money. Mr. S. said, "Well, my friend, what will you do to get your own?" Jew. "I can do nothing; for where nothing is, nothing is to be gotten." S. "Have you not a right to demand payment?" Jew. "True, I have the right to demand, but the man has nothing to pay with." S. "Suppose some person should offer your debtor not only as much money as he owed, but much more, but he refused to accept of it, would he not deserve to be cast into the debtors' prison?"

The Jew did not observe Mr. S.'s design in this conversation, and was just about going away, when Mr. Schultz, who had hitherto spoken in the German language, addressed him in the Jewish Hebrew dialect, which excited his attention, and he returned. Mr. S. now spoke without a parable, and showed that all men are debtors to God, and have nothing to pay; but that God had provided and revealed a way by which not only our debts are fully paid, but a complete righteousness procured for all that repent and believe. The Jew replied, "I am not learned; I am an *Amorety*." S. "If you mean by *Amorety*, an earthly-minded man, then you cannot enter the kingdom of God without being renewed by the Holy Ghost. In this sense of the word, are even the most learned amongst you *Amrayim*. But if you mean by *Amorety*, an ignorant man, that knows not the way to heaven, then your condition is deplorable; but it will be more aggravated if you refuse to be instructed in the way of salvation." Jew. "When a poor man says his prayers, it is sufficient." S. "Prayer without a mediator is an abomination to God." Jew. "But our wise Rabbins have it so *gepakened*, i. e. ordained." S. "How can they, upon whom God has poured out the hard and deep sleep, ordain the will of God?" Mr. S. opened the Hebrew Bible, and they both read, Jer. 29: 10-13, and the Jew was greatly astonished. At that moment he was called away. Mr. S. went away with him, and in the street the Jew said, "Sir, I know not what to think of you." S. "It is of no importance what you think of me, but the question is, whether you consider as truth what you have heard; and if you cannot yet understand it, you ought to pray to God that he would graciously enlighten your understanding to see and know that there is no salvation for your soul but in the Messiah, which is Jesus of Nazareth. Blessed be his name for ever. Amen."

At Libloss, Mr. S. was informed of the baptism of a Jewess under the following circumstance: A Jewess, whose husband had gone on a long journey, was taken with a violent fever and not expected to live. Her daughter, aged 14, asked her what she should do in case of death before her father returned; the mother replied, "Let the Christian bury me, and you be baptized." The mother died and was buried. The girl, who had always expressed great pleasure when she heard christian children read, and often requested them to repeat the name of Jesus, now was anxious to be instructed in the christian religion, but was too diffident to call on the minister. She sat down at the way-side and wept. A citizen passing within hearing, learned the cause of her weeping, introduced her to the minister, who, after proper instruction, had baptized her, and she afterward adorned her profession. Mr. Schultz having made a short stay in the princi-

pal cities in Holland, proceeded to London, where he arrived in the month of August. On the 23d he went into the German synagogue, and whilst the law and the prophets were read, he also read the portion in his own Hebrew Bible, which led a Jew to ask how he came to know the Hebrew language; to which Mr. S. answered, "First, I have learned it; and, 2d, because the law is gone out of Zion, and come to the Gentiles, Isa. 2: 3. You read every Sabbath day in the synagogue, a question of the law and the prophets; but, to speak the truth, you do not understand what you read." Jews. "Why do we not understand what we read?" S. "Because you shut your eyes, per ex. you read of a prophet like unto Moses, but you do not seek after him. Moses has predicted the time for the coming of Shiloh, but you do not inquire after him." Jew. "Have you not been in Hanover a few years ago?" S. "Yes; you inquire about me, and remember the time; but you should inquire about Shiloh the prophet, who was to make a new covenant, and bring in an everlasting righteousness, and atone for our sins by the sacrifice of himself; this would be more profitable for you." A Jew, in a great passion, cried out, "Why do I listen to the *Meshummed*, (i. e. one to be destroyed, the name given to a converted Jew,) you defile the synagogue?" Some of the Jews, who knew Mr. S. replied, "He is no Meshummed, but he understands better than you and all our Rabbins," and turning to Mr. S. said, "Go on." Mr. S. proceeded, and whilst pointing out the way of salvation by the Messiah, a Jew said, "We need no Messiah for that purpose; we can help ourselves; a man must keep his own heart pure, God has nothing to do with that." S. "How do you keep your hearts pure?" Jew. "By fasting." S. "Do you think your heart is pure?" He seemed to be silent, but the other Jews laughed, and said, "To be sure, your heart is very pure, your conduct shows how pure it is." S. "If we could make our hearts pure, then David would not have needed to pray for it so earnestly. But tell me, is it not better to have a clean and pure heart than to have a heart defiled and polluted by sin?" Jew. "Yes." S. "Now, if you yourself can make your heart pure, and know that you will be the better for it, do not you act foolishly in not purifying it; but if you cannot do it yourself, is it not reasonable that you should inquire how it is to be made pure and holy? And if none but God can do it, then it is necessary for us to seek it of him by prayer, repentance, and faith."

The number of Jews having greatly increased, a Mr. Solomon Meyer, who had met S. in Amsterdam, persuaded him to go home with him, which invitation Mr. S. accepted.

In London, Mr. Schultz related the following anecdote: "In Tes-
Vol. 1. 29

san, where many Jews reside, they have a University. One of the students went to a tailor to have his measure taken for a suit of clothes. The tailor, struck with the beautiful appearance of the youth, was so affected by the thought that his unbelief would cause him to perish, that he burst into a flood of tears and wept bitterly. The student asked him why he wept so, and being informed of the cause, replied, "What have you to do with my religion? make my clothes, that is your calling." Tailor. "Oh, my dear *boeher*, (i. e. student,) if you would but once read the New Testament, you would soon come to the knowledge of the truth. The student left, but could not forget the tailor's tears and the word about the New Testament. A few days after, he went to the tailor and wished to see the New Testament, but being in the German language he could not read it; he threw it on the table and said, "What shall I do with such a book?" The tailor wept again, and said, "You are young, and may yet learn to read German." The student went away, and called at a book-store and asked for an A. B. C. book. The bookseller asked half a dollar for a book otherwise but a few cents. The student left the store disgusted at the imposition of the Christian bookseller, but the tears of the tailor gave him no rest. He considered with himself, "The man has no interest in the matter, and yet entreated me so affectionately to read the book. True, to give half a dollar for a spelling-book is too much, but to examine religion is more valuable than a half dollar." Accordingly he purchased the book, studied in the silence of the night to read German, and then went to the tailor to ask the loan of the New Testament for a few days, and having obtained it, he locked himself up for twice 24 hours, living on bread and water whilst reading through the whole New Testament, and the Epistle to the Romans twice, and then returned the book without any remarks. Soon after he left the University and went to Gotha, proposed himself as a candidate for baptism, and after proper instruction, he was baptized, and received the name Fromman, (i. e. a pious man.) From thence he went to Halle, studied medicine, got into good practice, and lived and died an honor to his profession as a Christian. Mr. Schultz observed, that his profound and clear knowledge of Christianity is evident from his commentaries on the Gospel of St. Luke and the Epistle to the Romans, which he wrote in Rabbinical Hebrew, were printed at Callenberge's Institute, and have been of great use amongst the Jews.

Sept. 16th, 1749. Mr. Schultz and his colleague left London and returned to Holland. Amongst the passengers in the ship were several Jews, with whom they had much religious conversation; and when they parted, one of the Jews said, "The Lord bless you in all your undertakings and prosper your labor."

In March, 1750, Mr. Schultz was at Rome. His description of that great city, its splendor, riches, superstition and idolatry, is very interesting, but too long to be introduced in this work. Here he met a Jew from Hamburgh, who informed him that in Rome resided about 10,000 Jews, mostly poor and very ignorant; that many became proselytes; that in the preceding year not less than 900 had been baptized; that in a certain church appointed for the purpose, a Romish priest, by order of the Pope, preached every Sabbath day to the Jews. The name of the Jew being *Israël*, Mr. S. took occasion to explain to him the origin and signification of that name, and directed him how to imitate the patriarch Jacob, in praying to and wrestling with God, the Angel of the covenant.

(To be continued.)

CORRESPONDENCE.

(Continued from page 189.)

Extract of a Letter from Dr. Naudi, of Malta.

DEAR SIR,—I take the liberty to write to you, for the first time, as a Secretary of that benevolent Society for the promotion of Christianity amongst the Jews. Having had of late your last Seventh Report of the Committee, I was able to know your present direction and proceedings; so I hope to be able to correspond regularly with the Society, and give her the accounts I may occasionally learn regarding the Jews living here and in our neighboring parts. There are many at Algiers, one of the chief towns on the coast of Barbary, famous for piracy, where revolutions and rebellions succeed often, and where of late the English army and Lord Exmouth's navy were for subduing the Dey and destroying his kingdom. Among the reports we had about the actions which took place at the English invasion, I had some about the present state of the Jews in that place. The Jews, as you may likely know, live in great numbers on the northern coasts of Africa; as at Tripoli, Tunis, Algiers; and they are every where rich and opulent, on account of their doing all the business and commerce among the Turks, who in general are more ignorant than themselves, and uncivilized. I do not mean to give you the account of their situation in all those parts, but shortly some hints of their present state at Algiers. No where in Barbary was the Hebrew nation more free and better considered than they were at Algiers about the year 1804. At that epoch, very remarkable for the Algerine Jews, a tumultuous re-

bellion rose up in the neighborhood of the town, and the Jews were unjustly charged with the crime. The traitorous promoters were persons in the government, and nearly intimate with the Dey too; but as some of these gentlemen borrowed money from a merchant Jew, the Jews were considered as the perpetrators, notwithstanding they were not concerned at all in the affair. The sultan's reasons were, that had it not been for the Jewish money, the riot in all probability would not have taken place; ergo, the Jews should be considered as the true revolutionists: *causa causæ est causa causati*, which, I am sure, in the case of the Jews in 1804, was a very unjust induction. They were therefore taken away, tortured, and racked in a variety of barbarous ways, and made to suffer every kind of torment, particularly that most terrible one of being suspended alive by a long rope on the outside of the tower walls, having hooked nails thrust into different parts of the body, often under the chin bone, so as to suspend the body perpendicularly. Several hundreds lost their lives in this desperate way; others were punished by burning, some by stripes, and the greater part, by confiscation of their goods and properties, were reduced to a state of poverty. Those who had something to lose suffered by this latter means; and bastinados, gibbets, and impalings, as is generally the case in all despotic countries, were administered to those who had nothing to lose. This contingency was the cause of great migrations of the Jewish people from Algiers to other parts of Barbary, particularly to Tunis. Numbers of the more religious among them, imputing the general persecution to an advice, or warning from heaven, to leave distant countries and concentrate in the Levantine parts, resorted to Palestine and to the neighborhood of Jerusalem, as if the time of their restoration was at hand. The state of the Jews at this present time in Algiers is as follows: there are about nine thousand; and several synagogues, but the principals are eight, viz. 1. the synagogue called Subira. 2. the Hara. 3. Tavet lahoun. 4. Lacbira. 5. Talmud tora Iscibecchivi. 6. Dor sacktofa. 7. Tunabdar Aznizar. 8. Dor Hasnarb. There are several other synagogues privately kept by individuals. At Algiers the Jews are directed by one of their nation, who is with them as a despotic king: he is an inappellable judge in controversies, is elected immediately from the Dey, and his power extends over all the Jews within the Algerine territory. In inflicting punishments he is limited to the bastinado; the pain of life depends upon the Dey, who certainly disposes of it not very sparingly. The customs of the Algerine Jews are the most polite of any of those who live in Barbary; they are undoubtedly the richest. Before the year 1804 they enjoyed a number of privileges, so as scarcely to be distinguished from the natives and other foreigners, of which they are

now deprived. The ceremonies and rites of the Jews of Algiers are nearly similar to those of the Jews of other parts. The main difference to be remarked is, that these may have three wives at a time, whom they may repudiate in an instant, without adducing any other reason than their own will. Repudiations happen not very rarely among them. They do this and give it too a religious aspect; such as, they repudiate their wives that they may be better able to look after their duties, by living a simple and more religious and quiet life; but this inquietude is often thought to exist where it is not in reality, and of course wives are left without any reason whatever. In the migration of 1804, great numbers so left their families, who, on their following them, were received at Palestine with kindness. There are several Rabbins, who are maintained from the common funds. The questions and differences between one Jew and another, where the natives, or people of other denominations are not concerned, are decided by the Rabbins, who certainly in their decisions are not the most delicate in investigating truth. At Algiers the Jews pay weekly a tribute of two hundred Spanish dollars to government. The present chief of the Jews at Algiers is Mr. Jacob Cray Bacri. The commerce of the Algerine Jews is not confined to Barbary, but extends to all parts of Italy, particularly to Leghorn. The town of Algiers is large, well watered, the streets are straight but too narrow, the harbor is small but commodious. The country around is beautiful, very fertile, abounding with fruits, and victuals are in good price. Being persuaded of what your Society may advantageously do if its interests and proceedings increase, I shall never fail to do all in my power towards informing you of what may be conveniently necessary as to promote in some way the spiritual happiness of our fellow-creatures the Jews in these Mediterranean parts, where they are most crowded, and live in the darkest state of ignorance. Here I would make some observations about their present state, if the limits of a letter could allow me it. But I advance to you with pleasure, that the Jews of this present time are not so pertinacious as they were in times past, and that when once converted to Christianity, they prove good pious characters, the most active members of the church of Christ; and in Barbary, and in the Levant, are well fitted to promote the spiritual welfare of their late fellows and brethren the Jews: of this we have good example in the person of Mr. Murtheim, of Mr. Sham, Cavapeteti, and many others, who are so happily employed in the promotion of the common cause, in different parts of Africa and Asia, and in the islands; but more particularly Mr. Murtheim, so useful a member of the Christian faith, and who was persuaded to the truth, as you probably know, through the means of your Society. I beg leave therefore

to desire that the benevolent Society would continue to help these our countries with its publications, correspondence, and new information, that we may co-operate with you in behalf of the Jews spread all over these regions. There is nothing to be expected, I am sure, from any other country, except from *that happy Christian empire of England*. I hope the interests of the Society will increase, and a number of Auxiliary Societies be formed in the different parts of the kingdom; the same may be formed also on the continent, so as to increase the undertakings. Send me, by the first opportunity, tracts and other publications of the Society; I have nothing just now in hand. I disposed of every thing I had with me belonging to you, and I hope in a satisfactory way to the Society. We should like to see published altogether the Four Gospels; as those of Matthew and Mark were approved very much in the Levant, where they never saw such publications in the Hebrew language. My dear friend, excuse me if I do not write good English; I have no practice at all of this language at this present time. Be so good as to present my affectionate respects to the members of the Committee when you meet. When we meet here, in our religious conferences with our Christian friends, we never omit to wish and pray to the Most High that he may increase the zeal and ardor in those generous Societies established in England, namely, for spreading the Holy Bible throughout the world, for sending Missionaries among the nations, and yours for promoting Christianity amongst the Jewish people, who were once the elected nation, the people of God; that they may see the truth, perceive the eternal light of the Gospel, and receive Jesus Christ their prophesied Savior, our only hope and Mediator. A Jew from Tedeost, an ancient town in the province of Hea, in the Morocco empire, with whom I am often here, and to whom I gave some of your Tracts and the two Gospels printed by the Society, assures me that a little exertion paid in his country by some good active man, could produce great profit to that people. *Tedeost contains about five hundred dwellings, and is the capital of the province.* It was entirely destroyed about the beginning of the last century, and built again by the Jews, and now (*which is very particular*) *is inhabited only by this people.* The Tedeostine here with us, I am in hope, is not far from discovering the Gospel truths, and embracing publicly God Jesus, the anointed Savior and the true Messiah.

I remain, with sincere esteem,

Dear Sir,

Your most affectionate,

CLEARDO NAUDI.

Extract of a Letter from Lindenburg, near Riga.

Fulneck, near Leeds, Jan. 6, 1817.

DEAR SIR,

Inclosed, you find the extracted translation of a letter from Mr. Nietz, in answer to one I wrote to him, by your request, relative to the London Society. You will have the goodness to submit the contents to the committee, and inform me of their reply. I am more and more confirmed in the idea that great benefit is likely to arise from an agent of the society visiting the continental Jews, did the funds but permit it. I also add Mr. Nietz's note of expenses, referred to at the close of his letter, amounting to eight *silver* roubles, seventy-five kopeks. I scarcely know how to remit it to him.

With best wishes and prayers for the increasing prosperity of the society, I am, Rev. Sir,

Yours, respectfully,

C. F. RAMFTLER.

Rev. C. S. Hawtrey. }

Lindenburg, near Riga, Nov. 10, O. S. 1816.

In our Lord Jesus, dear and esteemed brother—Your favor of Jan. 20, 1816, I received Feb. 2, O. S. and the parcel of books and pamphlets, which you mention, arrived June 20. My delay in replying to your letter, neither arises from inactivity nor from want of interest in the subject. The former is not natural to me—on the contrary, the excessive activity of my mind has, from my youth up, been apt to interfere with the divine government in my soul. The impulse of my heart would lead me to write at least once in every quarter of the year to you; but when I consider that this would be waste of time and money, while there is no divine intimation, or while no symptoms are apparent, that the breath of the Lord begins to shake the dry bones of our Jewish brethren, I cannot but act upon this conviction. On the contents of your esteemed letter I cannot enlarge for want of room; but I say yea and amen thereto! O might it please our Jehovah, our Lord Jesus, to bless and prosper, with a thousand fold increase, your labor in the Lord, dear and venerable fathers and brethren, in all parts of the world where his ancient people live in a state of dispersion! This is my wish and prayer to our adorable Jehovah.

Now, I would first remark on the application of the books and Tracts which have been sent to me; I have divided the whole into two equal parts, with the exception of single copies, and sent one half to our dear friend Willert, at Sarepta, to be by him applied according to his discretion. Should he have removed to the Scotch colony at Karas, which I suppose from one of his letters, his sphere of action

among the Jews would have been considerably increased. Of the other half I have distributed much among my Christian friends and clergymen in Courland, and some I have still retained, in hopes of succeeding to meet, in the provinces of Lithuania and Poland, with some persons inclined to promote this cause. The Hebrew Gospels I have sent to a clergyman, who is a good Hebrew scholar, on the frontiers of Lithuania, whose parish is so situated that he has much opportunity for intercourse with Jews. I also showed one copy of it to a well-educated Jew whom I have known for some years. As he expressed much pleasure, and a desire to read it, I lent it to him, with a view to learn what impression it would make upon his mind, and in how far it would promote the preparation of his heart for believing in our Lord Jesus, as the long-expected Messiah. Those Tracts of which I have only received single copies, I have put into the hands of a Christian friend who understands English, to be read and translated by him; afterwards I intend to communicate them also to others who are conversant with the English language, and to gather their sentiments. Of the produce of this seed I cannot as yet mention much to you, respected fathers and brethren in Christ. The increase depends altogether on our Lord, who alone can sanctify the seed. To us it is an unmerited favor that he grants us a disposition to scatter the seed for his church, and should we even have no greater encouragement than the dear Missionaries in Greenland and Labrador in their first attempts, whose patience and resignation were exercised for many years before they saw any fruit of their laborious and self-denying exertions, still we should not be weary in well-doing. Thanks to God, he gave them at length, and still continues to give them a plentiful harvest. And do we not behold similar and increasing fruit from missionary enterprises in India, Africa, and America, among the Gentiles? We will not therefore despond, but use all means which are entrusted to us for removing the various and great difficulties which impede the progress of a mission among the Jews, hoping with patience for the season of fruit. How encouraging is the view of the present state of the mission in Otaheite, as compared with its commencement! What encouragement is contained in the words of David, "Hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God."

You wish, my dear brother, that I may continue to co-operate in behalf of our Jewish brethren; I should do this with my whole heart, did not the experience which I have made for six years in the establishment of Bible and Tract Societies, in several provinces of my native country, incline me to act with caution. Yet permit me to offer the following remarks, which were produced by your wish. In the

contiguous provinces of Courland, Lithuania and Poland, Jews abound, and we certainly do not go beyond the mark, when we suppose that of the inhabitants of these countries the seventh or eighth, upon an average, is a Jew. The majority of them are extremely poor, and their children, especially in the country, are, with respect to maintenance and education, more neglected than slaves, who, in their lowest condition, have, however, proprietors who profess to attend to their wants. They have generally numerous families, but scanty means of subsistence; and those Jews who are well-bred and opulent, whose number is comparatively small, do little or nothing toward the support of the former. The poor children of these being equally neglected by professing Christians, are consequently totally disregarded. This observation, connected with what I read in the public papers, *that the number of Jews in Europe alone amounts to thirteen millions*, led me to the idea that an institution for the education of such poor destitute children, of whom there are many thousands in these provinces, might prove the first means of introducing them and their parents to the knowledge of Christianity. Three principal points occurred to me on the subject, relating to the establishment of such a seminary, its support, and the method of instruction to be adopted. On the last subject I would first make a remark: Poor as most Jewish families are in this empire, and regardless as they appear of genuine Judaism, they would still be disinclined to suffer their children to be educated professedly for the purpose of making proselytes of them to the Christian faith, though they might enjoy this advantage gratuitously. To obviate this, it would seem most proper to me to frame the religious instruction of the children quite upon the model of the Mosaic law, and to employ converted Jews for this purpose, who should indeed instruct their pupils in the Mosaic law, but refer the typical and ceremonial institutions to the essential doctrines of Christianity, so that only those young persons who, from conviction, embrace the Christian faith, should be baptized, not on account of their education in such an institution, but in consequence of their personal desire. For the rest, only what is generally needful and suited to their station in life should be taught in the several classes. Upon this plan, probably, few would in the beginning become Christians; but those who embrace our faith would do so from sincere motives, and all of them would be trained for useful stations in life. What they have seen and heard of practical Christianity, would prove a seed which, during life, could not fail to spring up even in such as, after their dismissal from the seminary, continue to adhere to the Mosaic law and pure Judaism. Their parents would not be confirmed in their prejudice against Christianity, because their

children would be left in the undisturbed exercise of their own free choice; many parents, I believe, would then have less hesitation to read the New Testament and other christian writings, and I doubt not, but if such a plan were adopted, 100,000 roubles, at the rate of one silver kopeke each of a million of Jews, would be raised for the support of such an institution. With respect to locality, I must wait till I shall hear your sentiments regarding what may seem my chimerical idea, if indeed you should consider it fit for consideration. But that I may not meanwhile be quite inactive in the cause of our Jewish brethren, I intend in some leisure hours to extract from the most suitable works which are known to me, interesting essays and anecdotes connected with the conversion of the Jews; for instance, from the Basle Collections, from Hilmer's and other periodical publications, in order to put into the hands of the Jews a book containing instructive and interesting matter for reflection, if eventually a fund should be raised for printing it in the German or also in another language.

In addition to this, I should consider it useful for our Jewish brethren, in the above mentioned three provinces, if itinerating preachers were appointed in their behalf. They are ignorant even in their own religion; and in the towns of Lithuania and Poland many Jews reside and are naturalized, among whom Christian preachers might expect success with the same hope as Missionaries among the Hindoos, Caffres, and Indians.

Our noble and pious monarch endeavors to prepare the way for the coming of Christ's kingdom; but there are many stumbling-blocks, which the King of kings alone can remove. Let us on our part not be weary in prayer; and should we even live still more scattered on the face of the earth than we do, it cannot fail but the kingdom of God will still come to millions also in Europe, and his will be done with delight, as it is in heaven. The ways of God continue to be too high for us, so that we can only comprehend them afterwards. Therefore we will, with the simplicity of children, not be directed by our prospects or inclinations, but, as Abraham in offering his son, only by the will of our Lord.

If it please the Lord of lords to put it into your hearts, respected fathers and brethren in Christ, to make an instrument of me, or to send seed to be scattered by me, I will do what the only wise and glorious God may enable me to do. But in that case I would also request a copy of your Jewish Expositor, that I might obtain a proper view of your proceedings, and the success attending your labors. It would also be of use, if I were informed what Mr. Pinkerton has replied to your address relative to the utility of a Hebrew New Testament among the Jews in Russia.

Both myself and the few Christian friends who share in our cause, are poor; otherwise I should not inclose a bill of expenses. Few opulent persons in these provinces are disposed to aid religious institutions, wherefore I deem it needless to apply to such at present. In time the Lord may raise men of property to promote his cause. Meanwhile I can only endeavor to further your excellent design by my slender abilities. May the peace of God be with you, and prosperity attend you! Pray for

Your fellow-pilgrim, and
brother in Christ,

ERNST GUSTAVUS NIETZ.

Extracts of Letters from the Rev. R. Pinkerton.

The following information, received through the Committee of the British and Foreign Bible Society, will deeply interest all those "whose heart's desire and prayer to God for Israel is that they may be saved."

Theodosia, or Kassa, May 27, O. S. 1816.

"As soon as the New Testament is ready for the Jews, two or three hundred copies must be sent to the Theodosian Society for circulation among them. This the Committee here most earnestly entreat, for several instances have already occurred of Jews making inquiry after the Gospel."

Simpheropol, or Akmechet, May 31, O. S. 1816.

"The number of subscribers to the *Taurian Branch of the Russian Bible Society* this day formed, is already upwards of 200, of whom 76 are Mahommedans, and five *Caraites*!

"I myself, in passing through the town of *Karasubargar*, had a most interesting conversation with several Jews, who eagerly sought after a copy of the Gospels; I was sorry I had none; but told them that they were preparing for them. The late wars and commotions in the earth, with the present wonderful exertions to spread abroad the Holy Scriptures among all nations, seem to have made a deep impression on the minds of many among the Jews.

"From what I have seen of this people in different nations, I am convinced that many among them are prepared to peruse with avidity the Scriptures of the New Testament in their own language. On this account I pray you to procure a number of copies of the Hebrew New Testament, or even of the four Gospels, should no more be printed off, and to send them by the way of St. Petersburg for distribution among the Jews in the Krimea and surrounding countries, by means of the Taurian and Theodosian Bible Societies."

NARRATIVES OF CONVERTED JEWS.

(Continued from page 192.)

SIR,—If the following extract from the "Bath Chronicle" of this day deserves your attention, an insertion of it in your useful miscellany may not be amiss,

With great respect, I remain,

T. V.

"An interesting circumstance occurred yesterday in the parish of St. James; the baptism of George Gerson, a respectable Jew, between thirty and forty years of age, into the faith of Christ, by the Rev. R. Warner. His mind has been for some years impressed with a conviction of the truth of the Christian religion, but motives of prudence seem to have prevented his public avowal of it. The approach of dissolution, however, in consequence of consumption, conquered all his fear of man, and determined him to bear testimony to the Cross, in the face of the world; although the most strenuous endeavors were made to prevent him, by several of the members of his former church, in a way not quite consistent with a regard to the liberty of conscience, or the delicacy due to a dying man."

P. S. If you think necessary, I have no doubt that, upon application to the minister above mentioned, you will get further particulars from him, of whose piety, sincerity, and zeal as a minister of the Gospel, benevolence, benignity, and sympathy as a Christian, this city can testify.

Bath, 1 Southcot Place, Sept. 12, 1816.

In consequence of the above, the Editors addressed a letter to the Rev. Mr. Warner, from whom they have received the following obliging reply:

Widcombe Collage, Friday Morning.

REV. AND DEAR SIR,—George Gerson, the person whom you inquire about, is no more: he died yesterday morning, full of a conviction of the truth of Christianity, and of peace and hope from the prospect it unfolds. I both baptized him, and administered the sacrament to him a few days after his baptism; but, owing to the state of my health, have not had so many opportunities of seeing and conversing with him as my young friend the Rev. John Coane. To him I will show your letter, and request, at the same time, that he will put together all the particulars which he may know of Gerson, and transmit the same to you.

I am, Dear Sir, &c.

R. WARNER.

The following account was transmitted :

George Gerson was a native of Russia, of Jewish parents. He came to this country in the capacity of an interpreter to a Russian lady, when he was about twenty-five years of age. Soon after his arrival in England, he left her, and went as clerk into a counting-house in London, (I understand with a relation of the lady with whom he traveled,) where he remained for more than four years. Some circumstances induced him to come to Bath, where he married the daughter of a Jew residing in that city, by whom he had two children. The business he followed since his marriage, was that of a traveling pedler, in the pursuit of which he caught a cold, which brought on expectoration, and he died in ten months after of a decline. About eleven days before his departure hence, feeling the rapid strides which the disease was making upon his constitution, and aware that death was nigh him, he sent for a clergyman, wishing to be received, by the rite of baptism, into the visible church, which was performed by the Rev. Mr. Warner, of St. James' Bath. At this time I was absent from Bath, but upon my return, which was not till within four days of his dissolution, I went to see him. He was then very feeble, his voice almost gone, but his conversation was satisfactory, and, as far as man may venture to pronounce, I would say he is now in glory. In the last interview I had with him, among other things I asked him, did he feel himself to be a lost sinner? to which he replied, No! this a little startled me; but not wishing to cavil at terms, I requested him to explain himself, to which he made answer, "He believed he was a saved sinner, *for Christ died for sinners,*"—these were his very words. Relieved from my anxiety, I further questioned him, "Do you not believe that in YOURSELF you are a lost sinner?" "Yes, truly!" replied he. "Then Christ is precious to your soul;"—to which he said, "He is my ONLY HOPE."

I inquired of him how long he had been convinced of the truth of Christianity? He said, For some time, but was more confirmed of late. (I believe it was through the instrumentality of the Scriptures he was first awakened.) "Why then did you not make a public profession of belief in Christ, as the Messiah before?" His reasons arose in part from a fear of the Jews, together with the hope of being instrumental in bringing over his wife to Christianity, and of training up his children in the faith of Jesus. There was much in his spirit and conduct which marked the renewed man, and evidenced that his was not merely profession, but the spiritual unction of God; for "no man can call Jesus Lord, but by the Holy Ghost." Moreover, his sincerity may be collected from this, (not to mention other considerations;) *he knew he was a dying man,* and therefore had nothing to

gain in this life; and what hope could he have in the next, when dying with a lie in his mouth? but he *had* something *to lose* in this life; for he was called to suffer the greatest opposition, yea, a persecution, from his brethren. Even his own father-in-law threatened to murder him; and had not the civil power been called in, there is no answering what they might in their rage have done. In this state, deserted by father, wife, and friends, the Lord took him up, and by his servants comforted him during his few remaining days. The evidence of the vitality of his profession, and that it was of grace, marked itself in his anxiety for his offspring.—Man, until alive to the value of his own soul, feels not for the souls of others.—Now his concern for his children was not only apparent, but even distressing, so much so, that when visiting him, I forbore to touch upon the subject, apprehensive it might overcome him. He breathed his last on Sept. 19, 1816, and entered, I confidently trust, into his rest.

Narrative of the Editor continued.

On the first Sabbath of my being in London, I went to Rotherhithe, to hear the Rev. John Townsend. I was much pleased with the manner in which the worship was performed, but not being able to understand the language, I went to the German church, at the Savoy, in the Strand, where at that time the Rev. Mr. Ringeltaube, now a Missionary in India, under the patronage of the Missionary Society, preached. Soon after, the Rev. Charles Steinkopff was ordained in the same church, where I continued to hear him with great pleasure and edification. As I was not able to converse in English, and having a great desire to promote the salvation of my dear brethren of the house of Israel, I went frequently to their synagogues, and to those parts of the metropolis where they principally reside, to converse with them in Hebrew, German, or Dutch. Very often I returned to my abode weeping and lamenting over the deplorable condition of these my dear brethren and kinsmen according to the flesh. Sometimes I said to Mr. Smith, "Could I stay but one year in London, I believe I should be able to preach to the Jews in English, so as to make myself understood by them. And, O, how happy I should be to declare unto them the word of salvation, if ever so much exposed to their hatred and persecution." But although this was my constant wish and earnest prayer to God, yet, for some time, I had no hopes of obtaining my desire, as we were daily in expectation of meeting with a ship to go to the Cape of Good Hope, as assistants to that venerable man of God, Dr. Vander Kemp. But how mysterious are the ways of the Lord! Five months elapsed without finding a single vessel to take us to our destined haven. Both my brethren, Palm and Ul-

bricht, as well as myself, manifested impatience and a readiness to murmur against the dispensations of Divine Providence; but blessed be the name of the Lord, "whose thoughts are not as our thoughts, and whose ways are not as our ways," with gratitude and praise I can now say, "he has done all things well."

Mr. Ringeltaube having one day read in my journal the dream which I had at Gravesend, as mentioned above, and having been told that I wished to stay some time in London, to preach to my brethren the Jews, advised me to write a letter on the subject to Mr. Hardcastle, and promised that he would translate it into English. Accordingly I wrote to that purpose; in answer to which, I was desired to draw up an account of my life, and to state fully, in a letter to the directors, my request, together with the motives which induced me to it.

In compliance with their wish, I wrote a short account of my narrative, (the substance of which appeared in the Evangelical Magazine for January, 1806,) and sent a letter to the directors, which I wrote in the German language, and of which the following is a literal translation:

Rom. 9 : 1-3. "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could (or rather I did*) wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh.

"Beloved brethren in our Lord Jesus Christ, these and similar words of the apostle Paul, in which he manifested his love to the Jews, and his heartfelt sorrow on account of their unbelief, have often raised in me so great a desire to go as a Missionary amongst the Jews, as to overbalance all the dangers which such a mission might expose me to. Indeed, soon after I was truly awakened, I felt an anxious wish, out of love to my dear Savior, who gave himself for me unto the most painful and ignominious death, and out of love and compassion to the ignorant amongst Christians, or amongst heathens, to preach the blessed Gospel of Jesus Christ, that the Son of God has endured the greatest sufferings, even unto the death of the cross, for poor, ac-

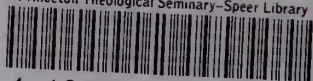
* Perhaps few passages of Scripture have been more perverted to promote error than this. The apostle has been held up, as a pattern of holy zeal, to have been willing to suffer eternal damnation, if thereby souls could be saved. This strange and unscriptural doctrine can certainly not be deduced from this text. The Greek word evidently has the *past* signification, and refers to the *wish* and *desire* of the apostle before his conversion, and was mentioned by him as a reason why he felt so much pity and compassion for his unbelieving brethren. A drunkard reclaimed will naturally feel more for a poor drunkard in the street than those who have always detested this worse than beastly conduct.

cursed, helpless men : yet it is also true, that as often as I saw a Jew, one of my own brethren and kinsmen according to the flesh, my whole heart was stirred up within me ; and my prayer to God was, O that this poor lost sheep might find the right way to the good Shepherd who gave his life a ransom for our souls. Whenever I found an opportunity to speak to one of the descendants of Abraham, I told him that the promised Messiah was already come, not only as the son of David, but also as the Son of God ; that he was made a curse for us when he suffered and died on the cross, to deliver us from the curse of the law, but that the same person rose again from the dead on the third day, according to the scripture prophecy ; that he ascended on high ; and that, in believing this, I enjoyed happiness that could not be expressed. I also translated, at Berlin, into *German-Hebrew* (i. e. German language in Hebrew letters) three of Mr. Cooper's sermons, preached to the Jews in London, in expectation that the Baron Van Shirnding would cause them to be printed for the use of the Jews. I also translated Luther's shorter catechism, and wrote several things, which I frequently read to some of my dear brethren, and often observed that many of them resisted the truth merely out of fear of men. On the Sabbath I used to go to the synagogue, for the sake of having religious conversation with my dear brethren. Two or three hundred would stand round about me, to whom I spoke with the greatest boldness respecting their unbelief and misery, and declared to them the suitable, free, and full salvation by Jesus Christ ; and assured them of his wonderful love to poor sinners, yea, even to the chief of sinners. Some brought forward objections against Christianity, but, through grace, I was enabled from the writings of the Old Testament to defend myself. Although I have not yet seen any fruit of those labors, yet I know and believe that the doctrine of the cross will produce its effects in due season.

(To be continued.)

I-7 v.1
Jewish Intelligencer

Princeton Theological Seminary-Speer Library



1 1012 00314 8212